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THE PAPACY AND MODERN TIMES. CANON WILLIAM BARRY. (Home University Library.) Williams & Norgate. 1911. Pp. 252.

In this book Dr. Barry has contributed to the Home University Library a brilliant essay. It is not "Church History" in any proper sense of the word, as the author himself announces. It is rather "a political sketch," the manifest intention of which is to explain how it is that "the twentieth of September, 1870, when I saw the Italian army enter Rome, forms a landmark in the story of Western Europe, and by consequence in the development of modern society on both sides of the Atlantic." In the prologue, which forms the first chapter, the author surveys the history and political influence of the papacy from early days down to the Captivity at Avignon. In the following chapters he discusses the inter-relationship of papal and civil policy, giving particular emphasis to the evident crises of history as they appear in the period of the Reforming Councils, at the moment of the Thirty Years' War, in the reigns of Philip II and Louis XIV and Napoleon, in the era of the Italian Risorgimento, and in the promise of American civil and religious liberty. The book is full of learning. The author not only knows familiarly the tendencies of the past, but he is also the friend of the men who guided either for good or for evil the direction that Church and State were to take. His story is marked by keen insight and suggestive interpretation—signs of the historian. To the writer nothing is insignificant; everything emerges from the past and enters the future. His narrative is full of imagination chastened by careful study. For him the Roman Church embodies the spirit of Imperial Rome; it must always stand for universalism in religion.

However, one must not accept the teaching of the book without hesitation. Dr. Barry, with the modesty of a true scholar, warns his readers that "these highest things always admit of an interpretation according to the mind that views them." Dr. Barry's mind is of the class which deplores those episodes of the past that have made for the limitation of the older forms of the Roman Church, and which can see no Providence in the withdrawal of the Pope from the Quirinal to the Vatican. He can hardly draw the conclusion suggested by his own pregnant implication that in America the right relationship of Church and State exists. In other words, remarkably balanced though the essay may be, the author falls into the error so common to writers of the other religious camp: he is unconsciously and consciously a strong partisan. In the interests of knowledge, the little book is of far greater value for the student

familiar with the general outline of the papacy than for the average man whom the Home University Library intends to reach.

HENRY B. WASHBURN.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE.

THE VATICAN: THE CENTER OF GOVERNMENT OF THE CATHOLIC WORLD.

The Rt. Rev. EDMOND CANON HUGUES DE RAGNAU. D. Appleton & Co. 1913. Pp. 453. \$4.00.

Let no one expect to find in this beautifully printed volume any satisfactory description of the Vatican. It gives only a brief account, very much in the style of Italian guide-books. Neither let any one look for any full and intelligent study of the government of the Roman Catholic Church as centered in the Vatican. A scrappy account of the Pope and his office, his chief collaborators and the Roman Curia, nearly all of which might be compiled from easily accessible English sources, occupy, together with a few pages on the Vatican, less than one-fourth of the book (pp. 1-92). The second section of the book, comprising more than one-half, begins with a chapter on the "Organization of the Catholic World" (pp. 97-175), of some general interest as showing how well the system has been worked out. This is followed by a rambling chapter (pp. 176-288) on the "Politico-Religious History of Catholicism," a survey of the relation of the Roman Church to various countries and their governments, principally in the nineteenth century. As history this chapter is at times amusing. The chapter on the "Catholic Faith" (pp. 299-346) is a fairly clear and well-written statement, not of the faith of the Church, but of the place of the Church as the guardian of the faith, illustrated by its dealings with recent dogmatic problems. The third section of the book is a compilation on Catholicism and education. Here some interesting and apparently trust-worthy facts have been collected, in part from sources not accessible in English. "What the Catholic Church teaches" (pp. 394-433) gives a list of the various subjects on which instruction should be given in a Catholic university; but the chapter is stuffed out by a long irrelevant account (pp. 402-426) of the books of the Bible, with some quaint but probably ecclesiastically "correct" statements regarding their dates, authors, and general contents. The book concludes with a very brief description of the "Spiritual and Practical Sides of Catholicism," containing among other things a number of points of Canon Law bearing more directly on private life.